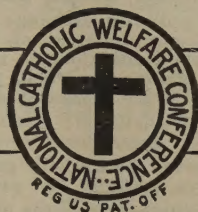


CATHOLIC • ACTION •

Vol. XXVI. No. 10



October, 1944

THE CHURCH AND THE UNITY OF THE HUMAN RACE

REV. J. J. CONSIDINE, M.M.

OUR SILVER JUBILEE

EDUCATING FOR LIFE TODAY AND TOMORROW

PATERSON D.C.C.W. ORGANIZES

MIXED MARRIAGES

HOLY FATHER AND WORLD RECONSTRUCTION

N.C.C.M. AT TOLEDO

*Month by Month
With the N.C.W.C.*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c



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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research, Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the *Catholic Hour* over the National Broadcasting Company's Network, and the *Hour of Faith* over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

Publication, Editorial and Executive Offices

1312 Massachusetts Ave., N.W.
WASHINGTON 5, D. C.

Subscription Rates

\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVI, No. 10



OCTOBER, 1944

OUR SILVER JUBILEE

SEPTEMBER 24 was a red letter day for the N. C. W. C. It marked the Silver Jubilee of its founding by the Archbishops and Bishops of the American Hierarchy.

Beginning as an outgrowth of the old National Catholic War Council, organized by the Archbishops and Bishops to coordinate Catholic welfare activities during the first world war, the Conference observes its Silver Jubilee in the completion of a cycle, with the nation again at war and facing again the great task of post-war reconstruction.

The N. C. W. C. consisted originally of six departments, those of Education, Legislation, Social Action, Lay Organizations, Press and Publicity, and the Executive Department to coordinate activities under the Administrative Board of Bishops, then known as the Administrative Committee. In a Joint Pastoral Letter the Bishops stated their purpose as follows:

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation. The task assigned each department is so laborious and yet so promising of results that we may surely expect, with the Divine assistance and the loyal support of our clergy and people, to promote more effectually the glory of God, the interests of His Church, and the welfare of our Country."

These aims are expressed in the official motto, "Faith and Service," and in the symbolism of the official seal, the cross and circle. The cross symbolizes Christ and "the faith that is the spring and inspiration of doing for others according to justice and love"; the circle symbolizes an all-embracing service, "equally dispensing its labor, its enfolding strength to all without end."

The late Most Rev. Edward J. Hanna, then Archbishop of San Francisco, was chosen first Chairman of the Administrative Committee.

Only two General Secretaries have served the Conference in the twenty-five years of its history: the late Rt. Rev. Msgr. John J. Burke, C.S.P., and the present General Secretary, the Rt. Rev. Msgr. Michael J. Ready, who was Assistant to Monsignor Burke.

Monsignor Burke had organized the Chaplains' Aid Association during the last war and was a leading figure in the organization and work of the National Catholic War Council. He died in 1936 after seventeen years of devoted service, during which he blazed a trail in a pioneer field.

The N. C. W. C. began its work in a mellow old red brick structure in the National Capital that had served for many years as a Catholic academy for girls—the Holy Cross Academy on famed Massachusetts Avenue. Today it is housed in a new eight-story building, the ornamental white stone facade of which is to serve as a background for a statue of Christ the Light of the World. A large

mural painting in the foyer depicts Christ the King and early heroes of the Church in the Americas.

The careful planning of the Bishops who shaped the Conference is evident in the fact that only two new departments have been added in the course of twenty-five years. The first of these, established in 1933, is the Department of Catholic Action Study. The second, established in 1940, is the Youth Department.

So successful has the work of the Conference been that numerous representatives of the Church abroad have come to study its operation for the purpose of organizing Catholic Action in their own countries. Thus the Conference has exerted an influence far beyond the borders of the United States. Representatives of the Church in Canada visited the Conference prior to the recent organization of Catholic Action on a national scale in the Dominion. In other respects also, particularly in the immigration work, in work for the Catholic Press and in war welfare and relief activities, the Conference has functioned on an international scale.

Thousands of immigrants have been aided by the Bureau of Immigration. The Press Department serves the Catholic Press in 32 countries. The Publications Office has published hundreds of pamphlets dealing with virtually every field of Catholic interest—encyclicals, education, labor, peace, citizenship, the family, immigration, rural life, Catholic Hour radio addresses, study outlines, etc. A present wartime task is publication of *Acta Apostolicae Sedis*, official monthly of the Holy See.

The Conference is administered by an Administrative Board composed of ten Bishops, assisted by other Bishops, elected at the annual meeting of the Hierarchy to serve for a term of one year. The members of the Administrative Board and the Assistant Bishops to date have come from 17 States and 25 dioceses. All the great sectional areas of the country have been represented.

Shortly after the outbreak of the present war in Europe, the Administrative Committee organized the Bishops' War Emergency and Relief Committee to assist war victims in Poland and other devastated regions. A great amount of work was accomplished by this Committee before the great expansion of relief work in 1943 prompted the Bishops to set up another agency specifically charged with the social and recreational aid of numerous distressed peoples. This was organized as the War Relief Services-N. C. W. C., a participating agency of the National War Fund.

Another vital present war activity organized by the Administrative Board is the National Catholic Community Service. Working as a member

agency of the U.S.O., composed of national welfare groups, the N. C. C. S. operates more than 500 clubs for servicemen and women and for workers in war industries, and carries on overseas activities through affiliates such as the Catholic clubs for Allied forces in Rome, Naples and Cairo.

The regularly established departments of the Conference carry on enlarged programs under the supervision of the Executive Department, which coordinates all the multiple activities of the various N. C. W. C. units, and which supervises directly the work of the Bureau of Immigration, the National Center of the Confraternity of Christian Doctrine, the National Councils of Catholic Men and Catholic Women, the publications and business offices, and CATHOLIC ACTION, the monthly publication of the Conference.

The interests of Catholic education have been safeguarded from the beginning through the activities of the Education Department, in cooperation with the Executive and Legal Departments, opposing Federal and State legislation inimical to the welfare of Catholic schools. The Education Department has compiled a directory of Catholic colleges and schools, described by the late Archbishop Dowling of St. Paul as "a real contribution to Catholic educational statistics," and has conducted numerous surveys placing at the disposal of Catholic educators a body of important and accurate knowledge upon which to base educational programs and to judge the progress of Catholic education. The Department has established Teachers' Registration Service and has promoted exchange scholarships between Catholic colleges and universities in this and other countries.

The Legal Department has analyzed proposed national, state and municipal legislation bearing on moral and religious problems, clarifying the proposed measures and assisting in formulating and presenting the Catholic viewpoint concerning them. The Department also has served as a center of legal information pertaining to matters affecting the Church and Catholic groups.

The Social Action Department, in cooperation with other departments, has carried on an extensive program in the interests of family life and Christian social order, successfully opposing repeated efforts to legalize dissemination of birth prevention knowledge and devices and working constantly for application to the social order of Christian principles concerning property, wages and employer-employee relationships. In 1922 the Department established the Catholic Conference on Industrial Problems, which holds regional meetings throughout the country, bringing together leaders of industry, business and labor.

Also organized under the Social Action Department are the Family Life Bureau, the Rural Life

bureau, out of which has grown the National Catholic Conference on Rural Life, and the Catholic Association for International Peace.

The Department of Lay Organizations embraces the National Council of Catholic Men and the National Council of Catholic Women, which serve as channels between Catholic lay organizations and the various departments of the Conference, as well as carrying on specific activities concerned with Catholic Action. The N. C. C. M. and N. C. C. W. function directly through local units of the two Councils and indirectly through some 6,500 affiliated societies.

The National Catholic School of Social Service in Washington, D. C., is conducted by the N. C. C. W. The N. C. C. M. maintains a Catholic Evidence Bureau, a Catholic Radio Bureau, sponsors the "Catholic Hour" and the "Hour of Faith" programs, assists in the work of the National Organization for Decent Literature sponsored by a special Bishops' Committee, and carries on the work of the Catholic Information Society of Narberth, Pa., popularly known as the Narberth Movement.

An invaluable contribution to the welfare of the Church and society during the past twenty-five years has been made by the Press Department, which has developed the N. C. W. C. *News Service*, which occupies a place in Catholic journalism similar to that of the Associated Press in the field of secular journalism. The service provides national and international Catholic news, features, news pictures, and syndicated articles. In 1940 the Press Department established *Noticias Catolicas*, the Latin-American section of the News Service.

The Youth Department sponsors the National Catholic Youth Council, which functions in a manner similar to that of the National Councils of Catholic Men and Women. The Council federates existing approved Catholic youth groups, facilitating exchange of information concerning the philosophy, organization, methods and program-content of Catholic youth groups, and evaluates non-Catholic youth organizations, movement and agencies.

The Department of Catholic Action Study is devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Bureau of Immigration has an enviable record of service in cooperating with and coordinating the work of Catholic immigrant aid societies, both in this country and abroad. The Bureau has branch offices in the important ports of the United States and has assisted thousands of immigrants in settling in their new communities.

In connection with the work of the Conference

a number of Bishops' Committees have been established to conduct specialized activities. They are the Episcopal Committee on Motion Pictures, which sponsors the National Legion of Decency; the Committee on the Confraternity of Christian Doctrine; the National Organization for Decent Literature; the Bishops' War Emergency and Relief Committee, composed of the membership of the Administrative Board of the N. C. W. C.; the Committee on the Propagation of the Faith; the Committee on American Board of Catholic Missions, and the Bishops' Committee on the Pope's Peace Plan, to promote study and publication of pronouncements of His Holiness Pope Pius XII on peace.

In the course of the last year this Committee has published two notable volumes: *Principles for Peace*, presenting the pronouncements of the Popes from Leo XIII to Pius XII, inclusive, on the subject of peace, and *A World to Reconstruct*, by Prof. Guido Gonella, Italian jurist and journalist, who served on the staff of the Vatican newspaper *Osservatore Romano* and who is a leading authority on Papal doctrine concerning peace.

While devoting its energies to problems of Church and nation at home, the Conference has been able to extend a helping hand to countries abroad, notably to Mexico during the persecution of the Church in that country, and to Puerto Rico, Cuba, Guatemala and Haiti. In 1927 Pope Pius XI praised the Conference for defending and succoring the Church in Mexico, commending the Hierarchy for answering the plea of the Mexican Bishops "for help and comfort."

Such in brief outline has been the work and the expansion of the N. C. W. C. since its founding. In a spirit of proper humility the clergy and the faithful of the Church in the United States have labored through the unity imparted by the Conference in the great work of service to God and country. Confronting once again an even greater task of reconstruction following the world conflagration that now is drawing to a close, may we rededicate ourselves, recalling the words of the late Pope Pius XI:

"Cease not, therefore, to labor in this spirit of unity for the welfare of our holy religion, in that great Republic where the Church, under God's providence, enjoys such wide freedom and such a high degree of prosperity. We, on Our part, have no doubt that by uniting ever more closely the forces at your command, you will impart to the Christian life in your country a greater and greater vigor in the spirit of justice and charity, to the end that the reign among you of the Lord Jesus, the Prince of true Peace, may be supreme and abundant in every blessing: The Peace of Christ in the Kingdom of Christ.'"

THE CHURCH AND THE UNITY OF THE HUMAN RACE

By REV. J. J. CONSIDINE, M.M.
Vicar General of Maryknoll

THE states of the world should be mutually friendly and helpful, should combine for common aid and for a positive, abundant program of world fellowship and neighborly living.

Why does this proposal receive a hostile reception in so many quarters? Because to many men, the social life of states is still in that precarious condition depicted of frontier society in the western movie thriller, according to which one man when another man approaches him must reach for his six-shooter, and regard the other as an enemy until he convincingly proves himself a friend, according to which violence, thievery, sharp practices are routine, and lawlessness the order of the day.

States in their relations with each other are still in their frontier days and hence the pessimistic opinion that neither now nor in the generations to come is there hope that their relations can ever be much better than that of an armed truce.

The fact is, in certain parts of the world we have already advanced a considerable distance over the past. Some years ago I was in Assisi and, standing on an eminence outside the mellow little town, a

local citizen pointed out to me Perugia, on the skyline some miles away.

"That is Perugia," he explained. "Once upon time Perugia and Assisi were bitter enemies. Each city, as well as other cities of these Umbrian hills, had its army, and many books have been written about the wars we waged between us."

Contemplating these sleepy hamlets today, we laugh at the thought that they marched to battle against each other. Cities do not fight each other any more. We have passed beyond that stage in our social living; now only states make war. With the changing circumstances of our planet, why is it impossible to imagine that some day we shall pass into a period when states will be bound together quite as cities are today and there will be police forces but no war-making armies or navies. Men will probably be no better but life will be so constituted that states, no more than do cities today, will not maintain armies.

Whether or not our faith in tomorrow warrants our acceptance of this happy prospect, it is important for us to recall that Catholic teaching gives basis for the belief that a certain practical unity among all men is a feasible goal.

WORLD UNITY IN DOGMA

As regards these teachings, we may examine them from the two-fold viewpoint of the individual and of the state.

As regards the individual, all fundamental tenets of Christian doctrine point to the unity of the human race.

1—*Unity of Creation*—All mankind is descended from one pair of progenitors, Adam and Eve. There have been proponents of Pre-Adamism and Co-Adamism who have sought to explain the differences among men by asserting that a multiple origin put some races substantially at variance with others. In the Middle Ages slave traders tried to establish that Negroes and Indians and other "backward" peoples were not in the full sense men. The Church condemned them unqualifiedly.

2—*Unity of Man in Fellowship*—The doctrine of the Creation teaches us an equal fellowship

among all men. The earth, the home of man, was made by God to be held in common stewardship by the whole human race, all men with the same rights by the natural law. There is nothing in Christian teaching that establishes that any one person or group, any men of white, or yellow, or black skin, any dwellers in any particular part of the earth have inherent rights or privileges above their fellows. "Thou shalt love thy neighbor as thyself," says the Gospel and proceeds by the parable of the Good Samaritan to establish the all-embracingness of the term neighbor.

3—*Unity of the Fall*—From the common origin of the Fall, no man is inherently more good or more evil than his fellow. The infant in the jungle and the unbaptized child of a prince or of a university president are equal in the deprivation caused by original sin: 1—the privation of sanctifying grace; 2—concupiscence; 3—aptness to suffer

ring, disease, error, unhappiness, death; 4—dominion by Satan. Baptism and the Sacraments from the Christian with a tremendous and practically essential spiritual power for doing good and avoiding evil, but aside from this spiritual power, wholly unmerited by those of us who receive it, there is no essential difference between the Christian and the non-Christian.

All men are one in their weakness and proneness to sin. Men who permit themselves to feel disdain toward the non-Christian, who experience partisan pride and smug superiority over those outside the Faith, are guilty of an offense against charity. By Christian teaching we sin against God if we regard the non-Christian in arrogance and vanity, rather than in humble fellowship. Our only concern must be to invite him into the fraternity of the Gospel.

4—*Unity of the Redemption*—"There is one God, and one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all." (1 Tim. 2:5.) What is God's "saving will" as regards the universality of the Redemption? The Church teaches that Christ died for all men without exception.

All men, the Church teaches, were created the same, given the same rights, suffered the same by the Fall, were redeemed by Christ in the same man-

ner. And to the Church "all men" means "all men." There are some seven hundred million people of the Western World who are predominantly white, civilized, educated, and in great numbers passably well off materially. "All men" means these but also the thirteen hundred million remaining people of the planet. Only 15 per cent of mankind are Catholic, and another 15 per cent non-Catholic Christian. "Love thy neighbor as thyself" applies, the Church tells us, to the 70 per cent of men who are non-Christians as well as to the little minority whom we count among our own.

"A marvelous vision," exclaims Pope Pius XII (*Summi Pontificatus*), "which makes us see the human race in the unity of one common origin in God 'one God and Father of all, Who is above all, and through all, and in us all' (*Ephesians iv. 6*); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of the immediate end and mission in the world; in the unity of dwelling place, the earth, of whose resources all men can by natural right avail themselves, to sustain and develop life; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end."

WORLD UNITY AMONG STATES

According to St. Thomas, Suarez, and other doctors of the Church, following Aristotle, individual men combine and bring states into being. The state, then, once formed is a natural entity essential to the life of man. The state has the rights of a moral person, rights distinct from the individual members who compose it. Man needs the state not only for his bodily welfare but for his mental and spiritual well-being. The Church by its teaching is a strong champion of the state.

Sovereign states are perfect societies, independent one of another. Strong states or rulers cannot presume to constitute themselves the world's policemen over their fellow states. "Those who say," writes Suarez, "that great rulers have the authority to vindicate the wrongs of the entire world are entirely mistaken. They are confusing order and every distinction in the field of jurisdictions. Such authority comes to them neither from God nor from sound reason." (*De bello, ct. ivn. 3.*)

Furthermore, a state cannot presume to impose its power on another state for any such seemingly good reason as the improvement of the latter's backward culture. In short, the moral person

known as the state enjoys much the same fundamental rights as the individual man and the dignity of this moral person is not to be offended against, whether the state be large or small, strong or weak, progressive or backward.

True, when a state (or a tribe of people gathered together into some tenuous form of state) is by its conduct a danger to the good interests of other states, these others may intervene. "Those who live more like wild beasts than men," says Suarez, "who go about nude and feed on human flesh, may be warred against, not to the end that they be killed but may be established in higher living and be ruled justly. Rarely or never, however, must such a title for conquest be admitted except when innocent men are being killed or similar injuries inflicted. In such cases the action is in reality defensive rather than offensive warfare."

With such a concept protecting the independence of each state, how can there be any solid hope of unity among many states, much less among all the states of the world? It is in this very high

(Turn to page 10)

WE FACE THE FUTURE

N.C.W.C. Forum Series

1944-1945

Article II: EDUCATING FOR LIFE TODAY AND TOMORROW

This is the second in a series of eight articles on Catholic Action and on social problems and activities offered by the N. C. W. C. Study Club Committee.

Use these articles:

For your own information

As texts for discussion clubs, forums, round tables, radio talks

As aids for organization programs

For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I. FUNDAMENTAL PRINCIPLES OF CATHOLIC EDUCATION FOR THE CHILD AND FOR THE ADULT

IN THE field of education, as in other fields, hope and security for the future are built on what is being accomplished presently, and on the strength of foundations laid in the past. Catholic education, whether it be understood in the restrictive sense of schooling, or whether it be taken in the wider sense of any pursuit of knowledge, is based on certain fundamental principles. Catholic education rests on the conviction of the paramount importance of the human personality. Catholic education seeks not the advance of art and science, the spread of culture, the extension of business enterprise as goals in themselves. Government, jurisprudence and the formalities of educational procedure are not the things that matter. What matters are the effects these things have upon man.

Man has been the subject of research by many scholars who differ as to the nature, purposes, and value of man's life. Consequently, these scholars have different views as to the preparation for living life. The educational intentions of those wrapped in philosophical error are necessarily blurred and uncertain. False philosophy involves a false theory of man's existence and cannot offer a perfect solution for training minds and wills.

Yet the Catholic child, from his Catechism, learns a truth that scholarship fails to discover, forgets frequently, or seeks to ignore: Man composed of body and soul is a creature made to the image and likeness of God, and can find his goal only in the Creator. Although Divine Revelation makes this fact certain, even without such aid human reason perceives that man, having much in common with the animal, is nevertheless very different. What reason sees in part the Word of God unveils clearly. Man's destiny is not an earthly one; his goal does not lie this side of paradise. Man is made for union with God and it is there that he will find his satisfaction. It is upon this fact that social and individual progress is based. Social order founded on the fact of creation and creaturehood is good social order. A good social order is one in which men, cooperating with one another, love one another. The call to personal perfection involves living with other people, and results in mutual dependencies. Besides knowing and loving God we must see God reflected in our neighbors about us. Close union with those around us can mean close union with God. We are under command to the Creator to assist one another, to support one another in the pursuit of Christian perfection.

II. ACHIEVEMENTS OF CHRISTIAN EDUCATION

Man's relations to God and to his fellow man are not simple but complex. Seeking after moral perfection is difficult when real spiritual culture is missing. Man's life is not restricted to the search for daily bread. The spirit, too, seeks to sate its need for beauty. The human mind expressing itself increasingly through the years has transmitted a cultural inheritance that has been called learning.

The mind of man has been raised and enriched by contact with the arts. Yet always the study of accumulated learning must carry with it a conviction that final perfection is attained by living a life in conformity with the will of God. Sanctity is the ideal that pleads for fulfillment. Such has been the message of Catholic education from the

beginning. Its real task has been to break down into teaching specifics these fundamental truths, to teach all things in the light of the eternal. From

the history of the Church, from the lives of her saints, there is abundant proof that the task has not been unsuccessful.

III. STRUCTURE AND EXTENT OF CATHOLIC EDUCATION IN THE UNITED STATES

In the United States Catholic education continues its magnificent tradition. It carries on an educational program from kindergarten to university and serves the needs of 2,587,124 students. Covering the country are 10,553 educational institutions conducted by 99,488 teachers. There are 3,017 elementary schools, 2,119 high schools, 228 colleges, universities and normal schools, and 189 major and minor seminaries.

Dedicated to the principle that education provided for youth must comprehend the whole man, body and soul, and must include intellectual, moral and religious elements, the Catholic Church in the United States has erected a strong system. Despite these efforts it is estimated that with present elementary and high school facilities the Church can care for only about half of the Catholic children in the United States in Catholic schools.

IV. PROBLEMS FACE CATHOLIC EDUCATION

One of the fundamental problems of Catholic education, in view of rising educational costs, is the continuation of the present system. How can facilities be enlarged to care for additional pupils when the current overhead cost for only half of a potential student population is a tremendous drain. What does the future hold in store for Catholic education: increase or retrenchment?

If Catholic education is to increase in size and influence, more teachers are required. Many classrooms are too crowded, there is a critical shortage of well-qualified religious and lay teachers. Catholic youth are not attracted to the religious life in sufficiently large numbers. With every means at its disposal Catholic education must work to develop vocations. Likewise, it is necessary to provide salaries that will enable lay teachers to remain at their posts.

If Catholic education is to keep pace with other educational facilities then, in the post-war period, educational opportunity must be extended beyond the scope of the traditional school program. Extension of school opportunities downward to include nursery and kindergarten schools has been one of the results of the war. In some areas certain of these schools will still be required. In addition to such extension an upward and lateral expansion must be expected which will bring additional children into the classrooms. When the labor market becomes sated, an effort will be made to lift the national norm of school-leaving from sixteen to eighteen years. This will necessitate a better articulation between the high school terminal and the junior college period. Most important, Catholic education may have to turn to a field long neglected and provide educational opportunities for many adults, including the young people who have dropped out of school to help with war production. In addition there will be returning soldiers and mature workers displaced from wartime industries for whom some further

education is a first step in vocational rehabilitation and personal adjustment.

What will be the nature and type of education which can be offered to adults? It should not be on a competitive basis with public extension and night schools. No, if the fundamental thesis of developing the human personality is valid, then Catholic adult education should be of a very distinct type. It should re-examine fundamental principles, probe into the complexities of living, study the sacramental system, read the papal encyclicals, ask and answer some basic questions on labor problems and race questions. It must afford the kind of intellectual stimulation that can provide reading of worthwhile books, magazines and pamphlets; it must teach something of the art of newspaper reading, the formation of public opinion; it must go in for self-analysis, and very importantly, undertake a study of Catholic family life. Elaborate classrooms are not necessary to such an adult program, but informed and stimulating lay and religious teachers are indispensable. Parish groups ought to be formed; our Catholic adult population must think out current problems in the light of the verities. The best defense of Catholic philosophy is the Catholic philosopher. He must be multiplied a thousandfold.

An additional problem is that of making effective use of the lessons of the war—of improving school programs in the light of what the war has taught us. The war has demonstrated the fact that in many places the school health and physical education program is wholly inadequate. Contrary to popular belief health is not something that takes care of itself, nor is exercise something that every child gets in going to and from school. To this example may be added the value of vocational training, a feature practically non-existent in the Catholic system. In certain sections of the nation some type of Catholic vocational program must be provided. Further, the war has taught us that

Catholic education is only beginning to realize the importance of visual and auditory aids for the

classroom, and the great educational possibilities that can be realized from their use.

V. ALL EDUCATIONAL IMPROVEMENTS MUST BE BASED ON THE FINAL PURPOSES OF EDUCATION

In the struggle to improve itself Catholic education must always remember that its specific aim is to make Christians. A Christian is one who thinks, wills and acts in accordance with the teachings and commands of Jesus Christ. Not merely to know about Christ, or to admire Him as the Perfect One, but to live as He lived is the ideal which Christian education holds up and pursues. This is the only complete living, and Christian education is the only effective preparation for it.

With other systems, Christian education demands that intelligence shall be highly developed, that mental alertness, initiative and efficiency be among the results desired. It does not stop with them nor consider them as the highest objectives.

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QUESTIONS FOR DISCUSSION

- I (a) What is the conviction that forms the foundation of Catholic education?
- (b) The views of Catholic scholars on proper preparation for living life are based on what Catholic doctrine?

Catholic education realizes that these can be employed in many different ways; they can serve for evil as well as for good. Catholic education insists that the more thoroughly intelligence is developed, the greater is the need of moral guidance. The clearest thinking will avail nothing for complete living, unless the will be trained to turn away from evil and embrace the good. By the guidance and assistance which it gives to the child, the youth, and the man and woman of mature years, Catholic education cooperates in the accomplishment of God's design. Herein is found the highest service to the individual, to human society, and to the Church.

- (c) How does the call to personal perfection affect social orders?
- II (a) What is mentioned here as making up man's life besides search for daily bread?
- (b) What ideal constitutes the message of Catholic education and what has been its real task? Is there evidence that the task has been successful?
- III (a) Give some figures to show the extent of the Catholic education structure in the U. S.
- (b) How many Catholic children are in Catholic Schools?
- IV Discuss (a) vocations and education; (b) education standards; (c) adult education; and (d) the lessons of the war.
- V What is the only complete Christian living and what should be the preparation for it?

The Church and the Unity of the Human Race—(Continued from page 7)

regard for the rights of the individual state that lies the strength of the Catholic concept and the best promise of true unity, since along with this assurance of independence is coupled the requirement that the same active fellowship be practiced by each state toward all other states which Christian teaching prescribes between individuals. "Love thy neighbor as thyself" has its counterpart in the Christian concept of the relations between state and state.

"The human race," says Suarez (*De Legibus Lib. II, c. XIX, 9*), "though divided into various peoples and realms, possesses a certain unity which pertains not only to individuals but is also in a way political and moral, and implies a natural precept of mutual love and mercy extending to all. Therefore, although each sovereign state, whether republic or kingdom, is a socially perfect community, complete in itself, nevertheless each is also in certain respects a member of this universe and

bound to the whole human race. For never are these communities so sufficient to themselves that they do not need mutual friendship, and society and contacts. . . . For this reason they need certain laws by which they may be directed and rightly governed in their relationships. While the natural law provides most of the required regulations, this may not be sufficient to cover all needs and hence special laws can grow into being in the relation between certain peoples.

Hence absolute independence and unqualified isolationism are condemned by Suarez. Love and justice and mercy should rule the nations in their relations with each other. Increased contacts between states and growth of the Christian ideal of mutual confidence among states, will some day result, God willing, in a union of states which will give us a worthily guided and wisely governed world society.

HOLY FATHER AND WORLD RECONSTRUCTION

A Digest of the
Radio Address of His Holiness
on September 1, 1944.

AGAIN on September 1, 1944, the fifth anniversary of the war, Our Holy Father, Pius XII, spoke over the radio from Vatican City to the peoples of the whole world, pleading for a just and lasting peace and restating and analyzing many of the elements involved therein.

"Mankind," said Our Holy Father, "gasps in horror before the abyss of misery into which the spirit of violence and the domination of force have plunged it. But, refusing to be overwhelmed by the memory of the past, it is now anxiously seeking the causes of this terrible spiritual and material catastrophe, fully resolved to take every efficacious precaution against the repetition, in other forms, of the tremendous tragedy."

His Holiness spoke of the evident desire for co-operation between "hitherto mutually divided and estranged" groups and noted their "readiness to work together in a spirit of genuine brotherly harmony."

He pointed out the ethical principles upon which the future of Christian civilization in Europe and in the world depends and showed that this civilization "without suppressing or weakening the healthy elements in the most varied national cultures, brings them into harmony on essentials by creating in this wise that broad basis of union of ideas and moral standards which constitutes the most firm foundation of true peace, of social justice and fraternal charity between all the members of the great human family."

Speaking of the great heritage of Christian thought, apparently forgotten by some, Pope Pius XII warned against the danger of expediency in meeting the present grave problems and urged "clarity of vision, devotion, courage, inventive genius, and the sense of brotherly love in all upright and honest men" in order that Christian thought may "succeed in maintaining and supporting the gigantic work of restoration in social, economic and international life through a plan that does not conflict with the religious and moral content of Christian civilization. . . . This is especially true of that group of formidable problems which refer to the setting up of an economic and social order more in keeping with the eternal law of God and with the dignity of man."

His Holiness stated that the principle of the right of private property is basic to any correct

economic and social order—not as when a group "arrogates to itself an unlimited right over property, without any subordination to the common good," but as "a necessary pre-supposition to human initiative, an incentive to work to the advantage of life's purpose both here and hereafter, and hence of the liberty and dignity of man, created in the likeness of God, Who, from the beginning, assigned him for his benefit domination over material things."

Speaking of the present acute distress in the world, the Holy Father made a special personal appeal for "sincere and generous collaboration" with Italy. "No people," he said, "discouraged beneath the weight of physical and moral disaster can rise of itself, by its own forces, from its prostration. But on the other hand, no people, justly proud of its own honor, would settle down to await its resurgence solely from the hands of others. . . ."

The dawn of "peace, security and prosperity" is ardently desired by the world, and particularly is this true of those "millions of prisoners and civilian internees compelled by the war to eat the hard bread of captivity and forced labor in a foreign land." He urged that these unfortunates be not "kept waiting beyond the strictly necessary time for their liberation, already too long delayed."

Pope Pius expressed his pleasure that international organization capable of preserving peace according to the principles of justice and equity is occupying the attention of statesmen and peoples and hoped that such an organization may prevail.

"The threat of the sword," said His Holiness, "may appear inevitable even after the conclusion of peace, in order to safeguard within legally necessary and morally justified limits the observance of just obligations and prevent attempts at new conflicts."

"But the soul of peace worthy of the name, its vivifying spirit can be one only: a justice which, with impartial measure, gives to each what is owing to him and exacts from each what he owes; a justice which does not give all things to all, but to all gives love and does nobody wrong; a justice which is the child of truth and the mother of healthy freedom and sure greatness."

Bishop Duffy of Buffalo, Former Board Member, N. C. W. C., Dies

On September 27, the seventh Bishop of Buffalo, the Most Reverend John Aloysius Duffy, D.D., died in his See city at the early age of fifty-nine.

Born in Jersey City, N. J., on October 29, 1884, the son of Patrick J. and Anna Maria Smith Duffy, he was educated at the parochial school of St. Bridget's parish there, at Jersey City High School, and Seton Hall College. His seminary training was received at the North American College in Rome, where he was ordained on June 12, 1908.

After parochial and teaching experience, he became Chancellor of Newark in 1915 and Vicar General in 1924. On June 29, 1933, he was consecrated Bishop of Syracuse, the Apostolic Delegate, Archbishop Cicognani, presiding and Cardinal Hayes preaching. It was then that he was characterized by the Cardinal as "an appealing, impressive, cooperative leader, who, within the Church and without in the field of social action, will do all possible for the recovery, the reconstruction and the enduring prosperity that God wills for the children of men."

Bishop Duffy was transferred to the See of Buffalo on April 14, 1937.

While a member of the Administrative Board, N. C. W. C., he became the first Episcopal Chairman of the Youth Department, N. C. W. C., when it was formed in 1940, remaining in that post until his five-year period of service on the Administrative Board was terminated.

Cardinal Hayes' predictions on the day of his consecration were eminently fulfilled in Bishop Duffy's pastoral life. Unique among the dioceses of the country is his Diocesan Mission Apostolate and outstanding is his Catholic Youth Council. The entire field of Catholic social action in fact has sustained a great loss in his death. May God rest his soul in peace and grant him eternal joys.

Archbishop Mooney Assures Cooperation of Catholics in UNRRA Clothing Campaign

Catholics, together with Protestant and Jewish groups, are responding promptly and wholeheartedly to the invitation of the United Nations Relief and Rehabilitation Administration to supply good substantial clothes to the needy people of the liberated countries of Europe.

The request for Catholic participation in this emergency campaign, which is at present being given in the parishes of the country, came to the National Catholic Welfare Conference. Archbishop Mooney of Detroit, chairman of the N. C. W. C. Administrative Board, in acknowledging the letter of former Governor Herbert H. Lehman, director general of the UNRRA, assured him of the wholehearted cooperation of the National Catholic Welfare Conference in enlisting the generous support of the Catholic Bishops, clergy and laity of the United States."

War Relief Services-National Catholic Welfare Conference has been delegated, he said, to conduct the clothing collection for the Bishops and will seek the participation of the country's 16,000 Catholic parishes.

"I feel that UNRRA, in requesting our people to assist in clothing the sorely afflicted of the liberated areas, offers American Catholics the opportunity to practice one of the great Corporal Works of Mercy," the Archbishop said. "Under the Fatherhood of God all men, without exception, are our brothers in Christ. When they are in need, our charity must match in neighborly love and personal sacrifice their want and suffering."

Archbishop Mooney also stated that he was confident that Catholic people would feel that their charity should not be circumscribed by any line the war has drawn, since "the need of our fellowman rather than any community of in-

Month by Month

terest should be the measure of our charity." This, he said, "is the evident lesson of the parable of the Good Samaritan."

The Archbishop's letter concluded with the assurance that the more than 23,000,000 Catholics of the United States will "consider it a privilege to unite with their brother Americans in responding to this emergency appeal."

Silver Jubilee Mass Attended by N. C. W. C. Headquarters Staff

On pages 3-5 of this issue of CATHOLIC ACTION is presented a word sketch of the establishment and organization of the National Catholic Welfare Conference, occasioned by the 25th anniversary of its founding on September 24, 1919. Here a more intimate fact in connection with the noting of the jubilee date is recorded—the participation of the headquarters staff of the N. C. W. C. in a special Mass offered in the auditorium of the National Catholic School of Social Service on September 25, by the Rt. Rev. Msgr. Michael J. Ready, general secretary of the Conference.

Present at Mass were the Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department, the Very Rev. Msgr. Howard J. Carroll, assistant general secretary, and the Revs. R. A. McGowan, assistant director of the Social Action Department; Paul F. Tanner, director of the Youth Department; Frederick G. Hochwalt, director of the Department of Education; James M. Lawler, assistant to the general secretary, and Lucian L. Lauerma, director of the National Catholic School of Social Service; lay directors of other departments and members of their staffs, some of whom have been with the Conference since its earliest days; and officials of the National Catholic Community Service, the present agency of the Bishops in carrying on welfare work for servicemen and women.

Monsignor Ryan, who has been with the Conference since the very beginning, outlined the history and work of the Conference in a brief talk following the Mass.

CATHOLIC ACTION—MONTHLY PUBLICATION

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman of the Press Department.

ith the N. C. W. C.

Although the N. C. W. C. has two origins—"one remote and the other immediate"—Monsignor Ryan noted that its founding was the outgrowth of a suggestion of Pope Benedict XV, transmitted to the Archbishops and Bishops of the United States by Archbishop, later Cardinal Cerretti, on the occasion of the episcopal golden jubilee of Cardinal Gibbons. Archbishop Cerretti had come to Baltimore to extend the personal greetings of Pope Benedict XV to the jubilarian.

The "immediate" origin of the N. C. W. C., as outlined by Monsignor Ryan, was the need for such an organization. In speaking, as he was, to the headquarters staff of the organization, he emphasized that the Conference is the Archbishops and Bishops of the United States, the "guardians of faith and morals," each of whom could direct the work of the various departments of the N. C. W. C. independently in their respective Dioceses. But, he added, "they can do this work better by being organized than by acting individually."

The "remote" origin of the present Welfare Conference was, Monsignor Ryan said, the National Catholic War Council, which was established on August 12, 1917, to care for the problems incident to World War I.

Although he admitted that it was customary to "note achievements" on such an occasion, Monsignor Ryan did not attempt to do so in so short an address, because, he said, speaking to the N. C. W. C. staff, "you have a fair notion of what is done from day to day."

Early in his address Monsignor Ryan paid high tribute to the late Rt. Rev. Msgr. John J. Burke, C.S.P., who was outstanding in the planning and carrying out of both the War Council and the Welfare Conference, and general secretary of the Conference until his death in 1936, and also to his successor, Monsignor Ready.

The choir for the jubilee Mass was composed of members of the N. C. W. C. staff.

NATIONAL CATHOLIC WELFARE CONFERENCE

MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. KARL ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JAMES H. RYAN, Bishop of Omaha, episcopal chairman of the Department of Youth.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

VERY REV. MSGR. HOWARD J. CARROLL, S.T.D.
Assistant General Secretary
REV. JAMES LAWLER
Assistant to the General Secretary

REV. PAUL F. TANNER
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

"Equal Rights Amendment" Pamphlet Issued by N. C. W. C. Legal Department

A discussion of the Equal Rights Amendment by William F. Montavon, director of the N. C. W. C. Legal Department, has just been issued by the National Catholic Welfare Conference. The study is especially timely inasmuch as the Amendment is now before the United States Congress. It relates also to sections on this subject in the campaign platforms of both the Republican and Democratic parties in the current election campaign.

The booklet includes a discussion of the conflict between federal and state governments that the amendment involves, outlines the Catholic point of view, and surveys pertinent legislation. (10c.)

Burlington, Vermont, Host to Catholic Conference on Industrial Problems

Opened with a welcome by the Most Rev. Matthew F. Brady, Bishop of Burlington, the Catholic Conference on Industrial Problems, meeting September 18 and 19 at Burlington, assembled leaders of industry, labor and government from all sections of Vermont.

A warning that a high level of income must be maintained after the war to prevent such a period of unemployment as followed the last war, was made by Joseph P. McMurray, Postwar Division of the Bureau of Labor Statistics. Mr. McMurray analyzed the nation's ability to produce and quoted figures relative to numbers of persons employed, wages and hours. He stressed the importance of an equitable distribution of income, increased security, and wider participation in ownership.

The Economic Picture, Wages and Prices, Labor Relations, Social Legislation, Industry and Agriculture, and Post War Planning were discussed during the six sessions of the Conference.

The Rev. Edward F. Gelineau, of Rutland, reviewed the Church's attitude regarding economic order. "The way to judge the soundness of an economic system," Father Gelineau said, "is to note whether it fulfills its purpose; that is, whether it provides modern man with the standard of living of which it is capable, with a sufficiency of temporal goods." The three basic principles on which a sound economic system may be built, he said, are (1) the right to private property; (2) the guiding principle of a just distribution of wealth produced by accumulating property and capital; and (3) the right of labor to organizations of its own choosing and to a fair wage to counter-balance the present control of capital over the fruits of capital-labor production.

"Peace Points" Pamphlet Used by Parishes Throughout Great Falls Diocese

The pamphlet *Peace Points of Pope Pius XII* by Most Rev. James H. Ryan, Bishop of Omaha and member of the Bishops' Committee on the Pope's Peace Points, is now being studied in parishes throughout the Diocese of Great Falls. Members of virtually all the 51 parishes of the diocese will familiarize themselves with the Papal peace plan through this movement begun by the Most Rev. William J. Condon, Bishop of Great Falls.

Recently published by the National Catholic Welfare Conference, Bishop Ryan's pamphlet is admirably suited to study club use. It comprises eight chapters, each with references and questions for discussion. The booklet also has been used widely by discussion clubs of the Confraternity of Christian Doctrine in eight-week courses of study of the Holy Father's program, for a just and enduring peace.

NATIONAL COUNCIL CATHOLIC WOMEN

Convention Program—Paterson
Organizes—Council Notes—
With Our Nationals—N.C.S.S.S.

N. C. C. W. CONVENTION PROGRAM OUTLINE

WITH "The Family, the Basis of Post-War Civilization" as theme the sessions of the Twenty-second National Convention of the National Council of Catholic Women will touch on all phases of family life and give to those in attendance inspiration and help in solving the problems with which we are faced. A brief glance at some of the subjects to be covered—Religious and Educational Aspects of Christian Family Life, Cultural Function of the Home, Economic Aspects of the Family, Social Service in the Family Field, The Family in the Pattern for Peace, The Family in the Family of Nations—will suffice to show the valuable information returning delegates will carry back to their Councils for the strengthening of family life throughout the nation. There will also be sessions on the National Catholic Community Service, the Papal Peace Program, War Relief, the National Catholic School of Social Service, Inter-American Relations, and Minority Groups.

The National Council of Catholic Women looks forward to welcoming increased numbers of those who recognize the importance of the family in our present-day life and to sharing with them the knowledge and experience of those who will participate in this convention.

Remember the time and place—October 21-25, 1944, Commodore Perry Hotel, Toledo, Ohio.

The program in topic form follows:

SATURDAY, OCTOBER 21, 1944

Registration:

Conference of Presidents of National Organizations, Diocesan and State Councils with the Episcopal Chairman of the Lay Organizations Department, the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne.

Organization Workshop:

Developing Catholic Action Leaders in the Parish.

Organization: Institutes for Parish Council Officers and Chairmen.

Prayer: Spiritual Development of Leaders.

Study: Adult Religious Education.

Work: Action through the Parish Council of Women.

Stimulating the Programs of Parish and Inter-Parish Societies.

Training Classes for Deanery Committee Chairmen.

The Deanery Council Meeting.

The Importance of the Deanery Councils in Rural Dioceses.

Building Toward 100 Per Cent Unity in Catholic Action.

Speakers' Bureau.

Monthly *News Letter*.

The Contribution of Units of National Organizations to Diocesan Councils.

Integration of Nationality Groups.

General Session:

Presentation of Theta Phi Alpha Award.

The Cultural Function of the Home.

SUNDAY, OCTOBER 22, 1944

Pontifical Mass.

Opening Business Session.

Tea.

Benediction of the Most Blessed Sacrament.

General Session:

The Family in the Family of Nations.

The Family of Nations in the Post-War World.

The Family in the Pattern for Peace.

MONDAY, OCTOBER 23, 1944

Mass for the Intention of His Holiness, Pope Pius XII.

General Session:

Resume of Presidents' Conference on Organization.

Report on Organization and Development.
Patterns for Leaders.

Luncheon Meeting:

Security for Post-War Children.

Luncheon for Spiritual Moderators.

General Session:

Religious and Educational Aspects of Christian Family Life.

The Family Tomorrow.

Study Plan for Parent Education.

A Catholic P. T. A.—How It Helps the Home and the School.

Reading and the Family.

Citizen Responsibility toward Religious Instruction of Public School Children.

Caucuses for Nominations.

Conference for Spiritual Moderators of Diocesan Councils of Catholic Women and Clergy of Toledo Diocese.

General Session:

The Task of Unity.

The Post-War Family of the Man in Service.

TUESDAY, OCTOBER 24, 1944

Memorial Mass for Agnes G. Regan, First Executive Secretary, N. C. C. W.

General Session:

Mothers in Industry.

Maternity Guilds.

Consumers' Cooperatives.

Family Housing.

Women in Social Action.

New Fields for Volunteers in the Field of Catholic Charity.

A Family Consultation Service.

Luncheon Meeting:

Family Recreation.

N. C. C. S. and Youth.

General Session:

Round Table on Promoting the Papal Peace Program and "The Pattern for Peace."

Programs in Action.

Study Clubs.

A Diocesan Program.

A Community Program.

Program Resources.

General Session:

Reports of Convention Committees.

General Session:

Aid to War Victims.

War Relief Needs in England and the Mediterranean.

Relief to Refugees in Spain, Portugal and Mexico.

The Work and Program of War Relief Services-N. C. W. C.

WEDNESDAY, OCTOBER 25, 1944

Mass for Living and Deceased Members of the National Council of Catholic Women.

Polls Open for Voting—8 a. m. to 12 Noon.

General Session:

Catholic Social Work in the Post War Period.
Report of War Savings Stamp Campaign,
N. C. S. S. S.

The Graduates of N. C. S. S. S. Serve Church and Country.

Memorial to Agnes G. Regan.

Reading of Resolutions.

General Session:

The Good Neighbor Policy in Action.

Hospitality to our Neighbors from Central and South America.

Our Citizens from South of the Border.

Justice for Minority Groups.

Adoption of Resolutions.

Report of Elections Committee.

Meeting of the National Board of Directors.

Banquet:

Greetings from the National Council of Catholic Men.

Introduction of New Members of the Board of Directors.

The Future of the Family.

Christian Principles and Public Policy.

Benediction.

PATERSON D. C. C. W. ORGANIZES

In response to the call of His Excellency, the Most Rev. Thomas H. McLaughlin, D.D., Bishop of Paterson, "for the participation of our Catholic women as a diocesan unit in the work of Catholic Action" and "to represent and speak for Catholic women," over 300 women and more than 50 priests, representing every section of the Diocese, met in Paterson, September 12, for the final meeting in the organization of the Paterson Diocesan Council of Catholic Women. This was the culmination of a series of District meetings held throughout the Diocese in Paterson, Passaic, Morristown, Dover, Butler, Franklin and Madison, from August 22 to September 8, directed by the Very Reverend Monsignor John J. Shanley, Ph.D., Executive Director of Associated Catholic Charities and Institutions in the Diocese of Paterson,

with Miss Mary Donohoe of the N. C. C. W. Headquarters Staff assisting.

At the final organization meeting, held in the Alexander Hamilton Hotel, Paterson, the morning business session was devoted to the formation of the Paterson D. C. C. W. and the afternoon session featured a panel "The Catholic Woman Serves God and Country." In opening the panel the Very Reverend Monsignor John J. Shanley discussed the need and value of articulate Catholic laywomen and outlined a wide field of action for these women. Papers were given by Mrs. Robert Donaldson, "In the Field of Charity;" Mrs. Joseph Keegan, "Civic and Community Cooperation;" Miss Marguerite Venezia, "Social Action;" and Mrs. John McGuire, "The Family." In summarizing the panel the Reverend Denis A. Hayes,

Superintendent of Schools of the Diocese of Paterson, pointed out the necessity of a knowledge of Catholic principles by the Catholic woman, of a willingness and ability on her part to apply them in every walk of life, and showed that organization assists her in developing a Catholic attitude and encourages her in articulate Catholic leadership. Guest speaker on the program was Mrs. Robert A. Angelo, National President, N. C. C. W., whose address was a ringing challenge to Catholic women to realize and use their power for good in the world.

His Excellency, the Most Rev. Thomas H. McLaughlin, D.D., Bishop of Paterson, delivered the principal address in which he outlined the status and described the objectives of the Paterson Diocesan Council of Catholic Women. His Excellency said in part: "Now it may be asked, what, precisely, are the objectives of our Paterson Diocesan, District and Parish Councils of Catholic Women? According to the words of Mrs. Angelo, our worthy National President, which appear in this month's *Message*, 'The National Council of Catholic Women is the voice of united Catholic women of the United States.' In the same way, the Paterson Diocesan Council of Catholic Women is the articulate voice of united Catholic women in the Diocese of Paterson. They alone have the right and authority, after due authorization, to speak and act as representatives of Catholic women in the field of public relations, community and civic societies. This means that to enable you to perform this duty which you assume today, you must be properly informed on matters of public policy viewed in the light of the certain teaching of our Church, on matters of morality and correct cooperative assistance with well-disposed bodies of citizens. From your ranks will be chosen those who are to represent us, the Church, in this section in matters of public moment, and you are asked to give generously of your time and service for God and country in those fields which are open to women."

Continuing, His Excellency said: "Our women must take their place in community life as Catholics and citizens, conscious of obligations which transcend petty jealousies or partisan politics. They must stand for the home, the sacredness of the marriage bond, and the necessity of religious education, honesty and public decency . . . To be effective in these matters, knowledge, direction and unity are necessary. The function of the Diocesan, District and Parish Councils is to afford not only the opportunity to know and understand civic problems and the bearing of religion thereon, but also to give unified direction which can come only after due deliberation and discussion from those whom Jesus Christ commissioned to go and teach all nations. Those commissioned by Christ

were the Apostles and their successors in the Episcopacy and all who would have a mandate from the Bishops to work for the cause of God, justice and love.

"As occasion may arise, we shall call upon you good women and all who will associate themselves with you to be active in this sacred cause of religion, to participate with a Catholic conscience in public relations and community welfare."

Those elected to office in the Paterson Diocesan Council of Catholic Women are: Mrs. Robert Donaldson, Morristown, president; Mrs. Frank Kozik, Paterson, secretary; Mrs. John Hinchcliffe, Paterson, treasurer; Mrs. Joseph Keegan, Passaic, chairman, Organization and Development; and Miss Helen Cavanaugh, Paterson, chairman, Constitution and By-Laws.

DIOCESAN COUNCIL NOTES

With the coming of fall Diocesan Councils are laying the groundwork for the year's activities. Word has been received of plans for many interesting projects.

The Fort Wayne D. C. C. W. has chosen a theme for the year, "The Right Order of Things: God, Home, and State." A planning committee mapped out the program for the year; then followed a "School of Instruction" one-day session for deanery chairmen and diocesan board members with seminars on various subjects. A similar school of instruction is planned for each deanery. The plans of the Fort Wayne Council also include regional meetings on Social Action.

A study program based on the series of pamphlets on the Other American Countries issued by the Office of Inter-American Affairs is the plan of the Denver Archdiocesan Council of Catholic Women. A helpful feature of this program will be the publication of these Catholic stories of the different countries in the *Register* where they will be readily available to program chairmen.

The Chicago A. C. C. W. opened its fall activities with a "spiritual workshop"—three days of prayer and study for daily Mass chairmen and parish Council presidents under the leadership of the Rev. John P. Delaney, S.J., associate editor of *America*. This year in addition to its diocesan-wide daily Mass and retreat program the Chicago Council is inaugurating an archdiocesan study club program. Three fields for study and discussion will be emphasized: the Mass, peace and the family. Larger parish councils and clubs will undertake to sponsor one study group for each of the above mentioned topics while smaller councils will select one subject for emphasis during the year.

From New Orleans comes word of the publication of their A. C. C. W. history, "The Song of Catholic Womanhood." This is a compilation of

the activities of the New Orleans Council during the seven years of its existence.

The Mansfield Deanery of the Toledo Diocese has prepared an easel exhibit entitled "How Is the National Council of Catholic Women Geared to Promote Catholic Action?" This is being used at deanery meetings as a visual education aid to build interest in the coming N. C. C. W. convention. It will be on display at the convention.

The Denver Archdiocesan Council of Catholic Women will sponsor a two-year scholarship to the National Catholic School of Social Service, open to Catholic girls in the Archdiocese on a competitive basis.

As an outgrowth of the discussions at the recent State Convention of the League of Catholic Women of Detroit regarding the need of a training program for volunteers in the field of social work the Flint League is conducting a 12-week course of volunteer training in social work. Among the topics to be discussed is the coordination of the volunteer program with the Catholic Social Service Bureau.

The N. C. C. W. extends to the New Orleans Archdiocesan Council of Catholic Women its deep sympathy in the loss of their spiritual director, the Rt. Rev. Msgr. Peter M. H. Wynhoven, who died in Nahant, Mass., September 14. As organizer and spiritual director of the Archdiocesan Council Monsignor Wynhoven contributed greatly to the work and his loss will be keenly felt.

Your prayers are requested for Mrs. John MacMahon, former National Board Member from the Province of Chicago, who died July 31 and for Mr. M. J. O'Fallon, husband of Mrs. O'Fallon, former National Board Member from Denver.

WITH OUR NATIONALS

In a chapel ceremony at Duquesne University, Pittsburgh, the Catholic Nurses' League of the Diocese of Pittsburgh received into its membership more than 200 recently graduated nurses of the Pittsburgh District hospitals. The mothers of 600 members now in military service were guests at the ceremony and special prayers were offered for their daughters in war zones.

Consideration of a program and a plan for relief and aid to the Catholics of Slovakia is one of the major items on the agenda for the Thirtieth Convention of the Slovak Catholic Federation of America, to be held in Pittsburgh, October 24-26.

The work of the Catholic Daughters of America in the formation of interracial study clubs by every Court of the organization is lauded in an article by Margaret F. Madden in the September issue of the *Interracial Review* which states that under the direction of Dr. Lulu Mary Spilde, national director of education of the Catholic

Daughters, a series of outlines for the use of these study clubs has been sent out under the title "Post-war Planning with Emphasis on Fundamental Rights."

The Catholic Central Verein of America and its auxiliary, the National Catholic Women's Union, meeting at its eighty-ninth annual convention, adopted a declaration advocating a confederation of nations, augmented by powerful juridical tribunals and operated under moral principles of the natural law as the means of preserving a just and lasting peace.

Solemn Requiem Mass for Mrs. Mary F. McWhorter, former national president of the Ladies Auxiliary of the Ancient Order of Hibernians and of the Celtic Cross Association, was celebrated in St. Columban's Church, Chicago, on August 23. Please remember her in your prayers.

N. C. S. S. S. PRESENTS NEW OPPORTUNITIES

When, on October 4, the National Catholic School of Social Service begins its 24th year, it will do so with increased enrollment and added courses. At present the registration includes a student from Hawaii, sent by the Territorial Government; one from Panama; two from Puerto Rico; and one from Santo Domingo, sent by the Office of the Coordinator of Inter-American Affairs. Eleven nuns will also take up their work this year, four from the Bernardine community, three from the Felician Sisters, O.S.F., two from the Sisters of the Holy Family, and two catechists from the Society of Missionary Catechists.

Classes in group work, mental hygiene, public welfare, and case work are to be held jointly with the Catholic University this year, with the classes being conducted at the National Catholic School of Social Service.

A student training unit is being established in connection with the Catholic Charities of Baltimore. This is looked upon as the first student training unit in a Catholic agency in connection with a Catholic school of social work. Miss Mary Nugent, formerly of Merrick House, Cleveland, Ohio, and a graduate of the School, is the new faculty member who will act as supervisor of this student training unit.

Looking forward to the social problems which the close of the war will present the course in case work in rehabilitation will consider the special problems of rehabilitation of demobilized persons and other social problems connected with the war.

Also among the new courses anticipated is one in techniques of counseling which will bring social work techniques to counselors in high schools, public agencies, and other places offering counseling service, and one in methods of supervision.

NATIONAL COUNCIL

CATHOLIC MEN

Address at Toledo

Radio

TALK GIVEN AT MEETING OF TOLEDO COUNCIL OF CATHOLIC MEN

Excerpts from talk given September 24 by William C. Smith, assistant executive secretary of the National Council of Catholic Men, before the meeting of the Toledo Council of Catholic Men.

PERHAPS it would be interesting to you to get—as you might say—an inside picture of what the National Council of Catholic Men does, and especially what the function of the central office in Washington is.

When the N. C. C. M. was established in 1920, it was the desire of the Bishops that it should be the national focal point for the organized laymen, and the effective channel for the information and services of the various departments of the National Catholic Welfare Conference. These various Departments—Youth, Education, Immigration, Social Action (of which Bishop Alter is episcopal chairman), and the Legal Department—are all engaged in studying and surveying fields which are of interest to Catholics, and in making recommendations for action which will enable Catholics to increase in stature their religion, and consequently as good citizens of America.

The N. C. C. M. endeavors to channel out to its affiliates the findings and the suggestions—the results of study—made by these various departments. It is the desire of the National Council to weld the Catholic men and Catholic men's organizations throughout the country into a live, active organism. Very often a local organization, however zealous its members, may feel that it is out of touch with events or that it is working alone, forgotten and nationally ineffective. The Men's Council, by coordinating all of these various local organizations, endeavors to stimulate them to effective activity by proving to them that they are not alone in their work, but that besides being distinct local organizations, they can be adherents to a national organization, and have a stake in a national program.

It is not the purpose of the N. C. C. M. to supersede or to take over the work of any organization already existing in the parish, such as the Holy Name Society, St. Vincent de Paul Society, Knights of Columbus, or any others. Its real purpose is to coordinate the activities of these societies which already exist, and to make them more effective. The N. C. C. M. is in effect a federation. It is not an over-all organization that endeavors to swallow up other organizations.

The events which are shaping the world today are freighted with portentous significance for the Catholic Church in the future. It is the purpose of N. C. C. M. by welding Catholic organizations into a unit, to present a solid front against the evils and problems of the future. Whatever may transpire, we Catholics must stand together. We must present this united front of thought, and of action, in the face of subversive activities, in the face of irreligion, of contempt for the law of God, of actual stupidity. We must be the leaven whereby the mass is leavened, and to this end the N. C. C. M. exists to encourage its affiliates to engage, under their Bishops, in true works of Catholic Action.

These, I say, are ideals, but they are ideals which—God willing—shall not remain in the realm of the abstract, or in the ivory tower of thought. We need today, not only men who think aright, but men who act aright in accordance with sound Christian principles in the parish or diocese.

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(Department of Lay Organizations, National Catholic Welfare Conference)

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You may well ask me what has been done so far to make these principles effective in the world of reality.

One of the ways in which we have made these ideals come to life, and have brought them to the attention of the American people, is through the great radio apostolate. Radio is a child among media of communication, and yet it is one of the most lusty and active of children.

Next March the Catholic Hour will celebrate its fifteenth year on the air. So powerful is its appeal that it has been estimated by experts that as many as 10 per cent of the radio sets of this country are tuned to the Catholic Hour when it goes on the air on Sunday nights. The program consists of music and a talk on some phase of Catholic thought. The ideas expressed on the Hour are non-controversial, yet stimulating, and the music is designed to present an attractive frame so that the listener may be put in a mood to attend to the words of the speaker.

We have never attempted to make converts through the medium of the Catholic Hour, and yet our records in Washington show that we average, as a direct result of the Catholic Hour broadcasts, approximately fifty conversions a year. The good that is done, in addition to making these converts, is inestimable. A great many of the letters from the listeners, non-Catholic as well as Catholic, pass through my hands. I have watched the development of some of our correspondents and have found that from persons who have started listening with a chip on their shoulder against the Catholic religion, they have become—certainly not always Catholics—but at least favorably disposed toward our religion. This is because their ignorance has been dispelled. Most people are not vicious or deliberately narrow-minded. It is their ignorance that needs the light. Once they receive that light, a good disposition towards things Catholic usually follows.

The Catholic Hour is broadcast over eighty-nine stations of the National Broadcasting Company. The time for these broadcasts is donated by the network, free of charge, as a part of its public service program.

So well and favorably known is the Catholic Hour that it has for almost fifteen years set a standard in religious radio broadcasting for other broadcasters to emulate.

Last October the Blue Network offered the N. C. C. M. a half-hour for the broadcast of another Catholic program. This, as you know, is called the Hour of Faith. It is broadcast each Sunday morning from 11:30 to 12 noon, EWT, and has had a very interesting history.

After consultation with executives of the Blue Network it was decided that the program should

be directed more towards non-Catholics than Catholics. This does not mean that the material of the program is of no interest to Catholics, but it means that it is deliberately geared to interest non-Catholics. The formula for this program is a talk of very informal character on some phase of Catholic thought, and the music which surrounds this talk is also of a carpet-slipper Sunday morning type. The whole idea of the music is to create a restful mood that will encourage the listener to accept the message of the speaker and to leave him at the end of the program with a sense of restful meditation.

While the music on the Catholic Hour is usually performed by organ and choir, that on the Hour of Faith is performed by a male quartette, an organ, a harp, and a violin. This permits us to play not only Catholic hymns and music of a liturgical character, but also selections from the greatly loved instrumental classics.

This program has been described by a man who has been in broadcasting for over fifteen years, and in the non-Catholic field, as one of the most thrillingly beautiful religious programs on the air.

But the Men's Council not only endeavors to produce, in cooperation with the two networks, programs that will favorably expose Catholic thought, but which will at the same time be sufficiently entertaining to attract listening audiences. I might say, at this point, that the Hour of Faith was inaugurated over twenty-six stations of the Blue Network, and is now being carried by over forty, which indicates that station managers, as well as our clientele, like it—but more than this, the National Council of Catholic Men has been working unceasingly through our Executive Secretary, Mr. Heffron, to improve the conditions of religious radio broadcasting. We have realized that radio stations in the United States have a duty to the public, as they themselves agree, and the N. C. C. M. has been unceasing in encouraging them to offer time for the presentation of programs that will be of benefit to religion and to the future sound growth of America.

Another and rather recent activity in which the Men's Council has engaged is that of offering limited assistance to the Bishops' Committee on Obscene Literature, of which His Excellency, Bishop Alter, is a member. The organization with which we especially cooperate is that which was set up by the Bishops and called the National Organization for Decent Literature. Bishop Noll of Fort Wayne established this organization as the operative section of the Bishops' Committee some seven years ago.

Last year the Men's Council received a mandate from the Bishops of this country to assign maga-

zines to the various reviewers, to collate their reviews as they came in, and to conduct negotiations with publishers who wish to bring their magazines into line with the objectives of the N. O. D. L. Magazines are judged according to a five-point code.

Those which came within the purview of one or more of the following points are considered as objectionable:

- (1) glorify or condone reprehensible characters or reprehensible acts;
- (2) contain material offensively "sexy";
- (3) feature illicit love;
- (4) carry illustrations indecent or suggestive, or
- (5) advertise wares for the prurient-minded.

It has been my great good fortune to be associated with this work for the last two years, and during that time I have had the pleasure of seeing the magazines greatly cleaned up. In many instances publishers have submitted to our Washington office the advance dummies of their magazines for suggested changes before actual printing and publication. Our first objective in dealing with these men was to show them that in no sense were we judging magazines or suggesting changes on a purely arbitrary basis. We showed them first of all that our standards of judgment were standards based on the natural law that is common to all men, whether they be Catholic or non-Catholic.

The magazines were frequently in the habit of carrying stories which glorified sexual aberrations, adultery, abortion and the like. One of the first objections that was offered to N. O. D. L. standards was that we were being needlessly strict in our criticism of such incidents in stories because, as some of these men told me, "after all, people do commit sin and they do commit these kinds of sins." I explained to them very carefully that there are a great many natural functions of the body which we all perform, but we are not accustomed to discuss them in public. We tried to show them that there is a natural human reticence about certain things, and to explain to them more fully our reasons for the N. O. D. L. Code.

We prepared a commentary on it to show its bases in the natural law, and gave a very detailed set of canons for criticizing not only stories but also pictures, cartoons, and the like. After one of the publishers had cooperated with the N. O. D. L. for some six months, he told me one day that in spite of his first prejudice against the organization, he felt that we had done a great work not only for clean literature, but for the magazine business itself. He said the thing was getting to be like a snowball rolling down hill. It was getting

bigger and more monstrous as it went along. Each publisher was trying to outdo the other in sensationalism so that he would be able to sell more magazines than his competitors. He said, "We all knew that a stop had to be made somewhere, but," said he, "this is the first organization that has effectively made that stop possible."

As you gentlemen are aware, since you are one of the largest users of Narberth pamphlets, the N. C. C. M. has taken over the work of the Narberth Movement which was established by the late Karl Rogers. Its work, I am sure, needs no explanation to you, as you realize its potency in bringing Catholic truth to non-Catholics through the medium of clearly written pamphlets and press releases. At the present time we are distributing Narberth material to societies which place it in 187 papers, including Canada, Australia and South Africa. Gross circulation of the 166 papers on which we were able to get information stands at 776,815.

A still further activity of the Men's Council is the Catholic Evidence Bureau. This acts as a clearing house for the findings of Catholic Evidence workers throughout the country, but one of its most important activities is answering letters sent in by listeners to our Catholic Radio programs. We endeavor to answer every signed letter which requests information, and this—needless to say—is always done in a spirit of charity and, we hope, clarity.

You may well ask now, within yourselves, "What can we do—the Council of Men of Toledo—to join in this work, and to make it still more effective?" I have told you that however effective the work of the national organization may be, it only does part of its job if it does not have the intelligent and hearty cooperation of its affiliates. The first and primary thing for which the N. C. C. M. exists is to encourage the sanctification of its affiliated membership. However, good one's motives, they are ineffective in action unless they are nourished by a true Catholic and Christian spirit. That is why the N. C. C. M. encourages all its affiliates to engage first of all in works of personal and corporate piety.

You may well ask also, "What can we do in a temporal way to assist the work of N. C. C. M.?" In the case of the radio apostolate which the National Council sponsors, you have already started to publicize widely the Catholic Hour program through the medium of circulars which we send you. We ask you to continue in this, and we ask each of you who are here today to make yourselves radio apostles. One of the best means of advertising, as you know, is word-of-mouth advertising. We ask you when you meet your friends not to forget to ask them if they listened to the Catholic

Hour or the Hour of Faith. In other words, we ask you to *talk these programs up*. We want to have each of you responsible for making your friends Catholic-radio conscious.

In the line of N. O. D. L. work we ask you to cooperate with the Bishops' Committee on Ob-scene Literature by following the suggestions and mandates given you by your Most Reverend Bishop, who is deeply interested in this work. We ask you to follow his suggestions in the assurance that you will be uniting yourself with a great national movement for decency and moral cleanliness.

And now, in your own community, to make the general national work of N. C. C. M. effective, we suggest that in each parish certain laymen leaders be appointed to study and teach the relationship which exists between clergy and laymen, as co-members of the Mystical Body of Christ, each respecting and helping the other.

There are many activities which you can engage in to effect the work of the Men's Council: forums and study clubs on public questions of the day that have a bearing on Catholicism can, and should, be established. Material for all these things can be obtained through the headquarters office in Washington. The Legal Department, the Department of Education, the Department of Social Action, and the Department of Youth are on the alert to give you materials exposing the Catholic stand on phases of family life, economics, legislation, and Christian morality.

Most of all, you are asked to weld yourselves together as a unit to act as a right arm of your

Bishop, and under his mandate, in order that through your cooperation he may carry out the command of Christ to teach and to sanctify those under his care.

If you have problems that can be solved by national headquarters, you have but to write to us. It is our business to help you, as we ask you to help us. We ask you as Catholic leaders to take your places in civic affairs. We ask you to bring into these affairs Catholic thought and Catholic principles by your own example, and by your own action—first of all living as Catholics and presenting a vital example to your brethren. If you will do this you will be doing your part effectively to increase in the hearts of your fellows, a love of God and country, and you will be saving your own souls.

*From talk by Rev. T. L. Bouscaren, S.J.,
on the Catholic Hour, September 24*

When the Son of God came upon earth He gave supernatural resources potentially to all alike. His redeeming Sacrifice was offered for all, to restore to all men the original friendship with God, to make all who should accept Him the sons of God and Himself the Mediator for all His adopted brethren. The supernatural union which is the Kingdom of Christ was not a new alignment cutting across the lines of the natural unity of man; it was an actuation of supernatural forces designed to cement the human race as it was into a new and higher union. It was not confined to any class, or race, or color; it was coextensive with humanity.

RADIO SCHEDULE

THE CATHOLIC HOUR: (NBC NETWORK) EVERY SUNDAY 6:00 P. M.,
E.W.T.

Rt. Rev. Msgr. Ambrose J. Burke, President of St. Ambrose College, Davenport, Iowa, on "*The Sacraments*."

Oct. 1—The Great Purpose of the Sacramental System.

Oct. 8—Sacraments are Visible Signs.

Oct. 15—The Sacraments were Instituted by Christ.

Oct. 22—Catholics are a Sacramental People.

Oct. 29—The Sacramentals.

Music for the October programs will consist of special organ recitals by Conrad Bernier, distinguished organist of the Catholic University of America.

THE HOUR OF FAITH: (BLUE NETWORK) EVERY SUNDAY 11:30 A. M.,
E.W.T.

Oct. 1, 8, 15, 22 and 29: Rev. Urban Nagle, O.P., editor of the *Holy Name Journal* will continue his informal chats.

Music will be provided by the Hour of Faith male quartette and instrumental ensemble under the direction of Paul Creston.

If you cannot get either of these programs over your local NBC or Blue Network station ask the station manager to kindly arrange to carry them and have your organization of men call on him.

MIXED MARRIAGES

By Brother Gerald J. Schnepf, S.M., Ph.D.

Adapted from *The Family Today*

By C. J. Enzler.

MOST writing about the effects of mixed marriage is based on general observation and shrewd deduction from basic principles. But because statistical studies provide an objective check-up with actuality as against speculation, this article will discuss figures from St. Patrick's parish—a fictitious name for a large urban parish on the Atlantic seaboard—in which a rather thorough-going parish visitation was made in 1937.

In St. Patrick's parish there were 389 Catholic marriages and 388 mixed. Our first conclusion therefore is that in this parish the ratio of mixed to Catholic marriages was 50-50.

Evidence from the parish showed that mixed marriage parents were considerably more remiss in their duty to send children to Catholic schools than Catholic-marriage parents. The figures were, roughly, these: about three-fourths of the Catholic marriage families were sending children to Catholic school, as against about 50 per cent of the mixed marriage families.

In this connection it was noted from the parish statistics that persons who had been educated in public rather than in Catholic schools were much more likely to enter upon mixed marriages.

A third significant conclusion from the study of St. Patrick's parish is that mixed marriages tend to breed mixed marriages: whereas 31 per cent of the children of Catholic marriages chose a non-Catholic mate, 44.5 per cent of the children of mixed marriage took a non-Catholic partner.

About 18 per cent of the mixed marriages in St. Patrick's resulted in the conversion of the non-Catholic party. This was about 60 per cent of all the converts recorded for the parish, leading to the conclusion that the greatest source of conversions was the mixed marriage. It is interesting to note that, for the men, the average number of years intervening between marriage and conversion was 13.3, while for the women it was 8.8. Of course, there were extremes; one woman converted at the age of 69 after 41 years of married life; one man converted at the age of 67 after 47 years of marriage.

Mixed marriages seem to lead to separation in a proportionately larger number of cases than Catholic marriages. Thus, of 595 valid Catholic marriages, 4 per cent resulted in separation; of 357 valid mixed marriages, 8 per cent resulted in separation.

As was the case with separation, a disproportionate number of mixed marriages led to divorce. Of the divorce cases in the parish, 58 per cent involved mixed marriages as against 42 per cent involving Catholic marriages.

A study of the time between the marriage and the divorce or separation showed that the average was 10 years. From this fact two conclusions may be reached which seem to apply to the separated as well as to the divorced who had not attempted remarriage. First, the Catholic parties did their utmost to preserve the marriage before having recourse to the divorce or separation, and, secondly, friction resulting from the religious training of the children probably contributed to the final decision.

From this study of mixed marriage, three conclusions seem to be justified: First, it is of some value to gather statistics on mixed marriage in order to delimit the problem, discover its extent, and find out its relationships with other phenomena; second that more studies are needed; finally, that some uniform definitions and methods should be adopted so that results will be comparable.

In order to secure more studies, the cooperation of many priests must be enlisted. The difficulties of doing so are expressed thus by the Rev. Leo Sweeny, C.M., who himself conducted a "Survey of a Mobile Urban Parish":

"It seems not to be in lack of good will, zeal or energy (on the part of priests) but rather in a lack of awareness due to deficiencies in training, not in moral responsibility but in knowledge. The knowledge now available is abundant but the justified opposition to the early bearers of scientific social knowledge, who were in the main anti-Catholic, has attached itself, sad to say, to scientific knowledge itself. It is to be regretted that the resulting prejudice among the clergy is widespread."

To offset that prejudice, if it exists, I would suggest that priests in training might be shown the value of the statistical approach not only in mixed marriage problems but other pastoral problems.

Further, some training in the gathering, tabulation and presentation of parish statistics would seem to be in order.

Let us hope for more statistical studies.

THE BOOKSHELF

Grune & Stratton, New York, N. Y.: *The Nature and Treatment of Mental Disorders*, Dom Thomas Verner More, O.S.B. (pp. viii and 312.)

A distinguished and veteran Catholic psychiatrist, Father Moore is not a priory theorist, but writes from a wealth of clinical experience. Priests and educators familiar with his earlier works will find much that is interesting and new in this latest somewhat technical volume.

The Grail, St. Meinrad, Ind.: *Seek and You Shall Find*, Henry Brenner, O.S.B. (pp. 131.)

A series of thirty-three brief meditations on the primacy of prayer in the spiritual life of the earnest Catholic. Pleasing but not "watered down."

The New Home Library, New York, N. Y.: *A Basic History of the United States*, Charles A. and Mary R. Beard. (pp. x and 508.)

It would be a good thing for America if every adult citizen were to read this latest volume of the Beards. A popular, and yet penetrating, story of America that should do much to aid judgment in the difficult decisions that lie ahead.

Sheed & Ward, New York, N. Y.: *The God of Love*, J. K. Heydon. (pp. 200.)

A closely-reasoned, well-written lay apostle's statement to our modern Pilates who know not Christ because they see no possible answer to the question: What is truth? A strong, refreshing book.

W. W. Norton & Company, Inc., New York, N. Y.: *Gerard Manley Hopkins, A Life*, Eleanor Ruggles. (pp. 305.)

Father Hopkins was a strange and sensitive character, peculiarly gifted. This biography succeeds well in portraying the poet, largely through his own poetry.

The Queen's Work, St. Louis, Mo.: *Some Notes for the Guidance of Parents*, Daniel A. Lord, S.J. (pp. 252.)

No priest in America knows more young people more intimately, and no priest in youth work has a more facile, pleasing and fertile pen than Father Lord. All those good qualities are reflected in this set of notes for parents—they are frank, practical, comprehensive, and make not merely profitable but very pleasing and fascinating reading. Don't miss it.

Sheed & Ward, New York, N. Y.: *A Life of Our Lord for Children*, Marigold Hunt. (pp. 168.)

This child's "Life of Christ" does two things well; it tells what happened, and the meaning of what happened. An excellent book for reading to pre-school children and even first, second and third "graders."

Longmans, Green & Co., New York, N. Y.: *That Silver Fox Patrol*, Neil Boyton, S.J. (pp. 257.)

A capital story for Catholic boys of scouting age.

Sheed & Ward, New York, N. Y.: *The Splendour of the Liturgy*, Maurice Zundel. (pp. xii and 308.)

This explanation of the ceremonies of the Mass is no ordinary attempt. Carefully written, with great depth of thought and imagination, it reveals undreamed of glories and depths to the average layman attending the Sacrifice of the Mass. No one familiar with the liturgical movement should miss it.

The Grail, St. Meinrad, Ind.: *Q. M. P. Stories III*, Quentin Morrow Phillip. (pp. 79.)

Short stories with a distinctly different and wholesome flavor.

Harcourt, Brace & Co., New York, N. Y.: *Journey Through Chaos*, Agnes E. Meyer. (pp. xvii and 388.)

This is a dramatic report on the ghastly social tragedy transpiring in the most dislocated of America's war communities. With sensitive, meticulous pen Mrs. Meyer has etched an unforgettable picture that must sear the conscience of decent citizens. The book is unfortunately marred by inane generalizations against the Administration and a profound spiritual blindness. Social work techniques are a pitiful substitute for Christ and His Gospel.

Oxford University Press, Toronto, Canada: *Seven Pillars of Freedom*, Watson Kirkconnell. (pp. xii and 226.)

A Baptist, Mr. Kirkconnell has documented a sound common-sense case against the Canadian Communists. This type of forthright, courageous speaking on the subject has been curiously absent in the United States lately.

The Queen's Work, St. Louis, Mo.: *The Glorious Ten Commandments*, Daniel A. Lord, S.J. (pp. 224.)

These summer school lectures are an ultra-modern and eminently practical application for youth of the commandments to problems of contemporary life. Very well done.

Catechetical Guild, St. Paul, Minn.: *A Catholic Catechism of Social Questions*, Reverend J. T. O'Kane (pp. 32).

This abridged and revised edition of Father O'Kane's original catechism is very useful as a compendium of the great central truths of Catholic social doctrine.

International Labor Office, Montreal, Canada.: *Social Policies in Dependent Territories* (pp. vi and 185).

A clear, comprehensive explanation of decisions taken by I.L.O. at the Philadelphia meetings on this supremely vital problem. Up to the usual standards of excellence now associated with I.L.O. studies.

Sheed & Ward, New York, N. Y.: *Convent Boarding School*, Virginia Arville Kenny (pp. 209).

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CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

October, 1944

- 3-4-5—LITURGICAL CONFERENCE—annual meeting, St. Meinrad's Abbey, St. Meinrad, Ind.
- 17-20—SECOND SEMINAR FOR LEADERS WORKING AMONG SPANISH-SPEAKING PEOPLE OF WEST AND SOUTHWEST—Regis College, Denver, Colo.
- 21-25—NATIONAL COUNCIL OF CATHOLIC WOMEN—biennial convention, Toledo, Ohio.
- 22—MISSION SUNDAY.

November, 1944

- 10-13—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—meeting of officials, Cincinnati, Ohio.
- 15-16-17—BISHOPS' ANNUAL MEETING, Washington, D. C.
- 17-20—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—34th annual meeting, Brooklyn, N. Y.

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